the vessels which bore them were in sight, the inhabitants stood on the housetops, waving farewell to their old neighbours, who had lived in their midst, in peace and amity, almost as long as Sicilian history itself. They had, indeed, good cause. It was not long after, at the beginning of the sixteenth century, when Aragonese intolerance drove the Jews likewise from the neighbouring mainland. A recent learned work shows that Calabria has not yet recovered from the blow. Or, again, we have the delightful episode of the romantic lady in mediaeval Worms who was so impressed by the ceremony of the Rejoicing of the Law and the beauty of one of the male participants that she bequeathed a parcel of ground to the Jewish community for use as a public garden.

§vi

Notwithstanding his physical degradation, there were certain specific values which the Jew succeeded in keeping alive, even amid the squalor of the Ghetto. There was, in the first place, the idea of the family. His home life, in the Middle Ages, was generally on a plane distinctly higher than that of his neighbours. Marriage was regarded as a natural and praiseworthy state—not (as in the Church) a concession to human weakness. The monogamous ideal, though formally accepted by the Jews of Northern Europe only about the year 1000,[1] had already long been the general rule. It was, moreover, more seriously taken than

among the European Christians: for concubinage, adultery, and prostitution were rare phenomena in the *Judengasse* (if only because the small society restricted opportunity) at a time when sexual life without was at its lowest

*It will be recalled that legalised bigamy was not unknown in Europe as late as the sixteenth century, this being one of the suggested solutions to the marital quandary of Henry VIII.